

Origin of the Word ‘Jew’

"Strictly speaking, it is incorrect to call an ancient Israelite a "Jew" or to call a contemporary Jew an "Israelite" or a "Hebrew." The first Hebrews may not have been Jews at all," The Jewish Almanac (1980)

Many people suffer under the misapprehension that Jesus was a "Jew," moreover, that he was "King of the Jews." Thus, by inference, that the "Jews" were the "Chosen People" of the Holy Bible and so ancient possessors and modern inheritors of the Bible Covenants gifted by Yahweh to their forebears Abraham, Jacob and Judah. However, this is not the case. In fact, during Christ's Mission and Passion no such people existed called "Jews" nor indeed did the word "Jew." In short: Jesus was NOT a "Jew" nor was he "King of the Jews."

In fact, Jesus is referred as a "Jew" for the first time in the New Testament in the 18th century; in the revised 18th century English language editions of the 14th century first English translations of the New Testament. The etymology of the word "Jew" is quite clear. Although "Jew" is a modern conception its roots lie in the 3rd and 4th centuries AD. That is, the modern English word "Jew" is the 18th century contraction and corruption of the 4th century Latin "Iudeus" found in St. Jerome's Vulgate Edition and derived from the Greek word "Ioudaios." The evolution of this can easily be seen in the extant manuscripts from the 4th century to the 18th century, which illustrate not only the origin of the word "Jew" found in the Latin word "Iudeus" but also its current use in the English language. Littered throughout these manuscripts are the many earlier English equivalents used by various chroniclers between the 4th and the 18th century. Thus, from the Latin "Iudeus" to the English "Jew" the evolution of these English forms is: "Gyu," "Giu," "Iu," "Iuu," "Iuw," "Ieuu," "Ieuy," "Iwe," "Iow," "Iewe," "Ieue," "Iue," "Ive," "Iew," and then, finally, the 18th century, "Jew". Similarly, the evolution of the English equivalents for "Jews" is: "Giwis," "Giws," "Gyues," "Gywes," "Giwes," "Geus," "Iuys," "Iows," "Iouis," "Iews," and then, finally, in the 18th century, "Jews."

For example: two of the best known 18th century editions of the New Testament in English are the Rheims (Douai) Edition and the King James Authorized Edition and both contain the word "Jew." Yet, when the English language version of the Rheims (Douai) New Testament was first printed in 1582 the word "Jew" did NOT appear in it. Similarly the King James Authorized translation of the New Testament into English (begun in 1604) and first published in 1611, here too the word "Jew" did NOT appear. That is, the word "Jew" first appeared in both these well-known editions in their 18th century revised versions. The combination of the Protestant Reformation, the publication of the revised English language 18th century editions and the printing press (allowing unlimited quantities of the New Testament to be printed) meant the wide distribution of these English language Bibles throughout the English speaking world. That is, among people who had never possessed a copy of the New Testament in any language but who were now in possession of one in their native tongue. And, although these 18th century editions first introduced the word "Jew" to the English language the word as it was used in these has since continued in use in all the editions of the New Testament in the English language.

Numerous copies of these revised 18th century English editions (especially the Rheims (Douai) and the King James translations of the New Testament) were distributed to the clergy

and the laity throughout the English speaking world. And so, the new readers of these 18th century editions were introduced to a new word both to them and the English language, the word "Jew." For, these readers did not know the history of the origin of the English word "Jew" and accepted it as the legitimate modern form of the ancient Greek "Ioudaios" and the Latin "Iudaeus." Thus, these new readers did not understand or care to question the meaning and use of the word "Jew" since it was a new English word to them. Consequently, the use of the word "Jew" was not only stabilized by these 18th century editions but also its anachronistic application to people and places fully established.

The original chroniclers used the Greek "Ioudaios" to denote people who lived in Judaea, that is, in English, for "Judaeans." Thus: "Ioudaia" in Greek is, in English, "Judaea" (or "Judea") while "Ioudaios" in Greek is, in English, "Judaeans" (or "Judeans") Moreover, when the word "Jew" was first introduced by the redactors into the English language in the 18th century they intended its one and only application was to denote "Judaeans" (or "Judeans"). That is, they deemed them cognates (conveying identical implications, inferences and innuendoes) and so interchangeable. Thus, they meant that it makes no difference which of these two words is used when referring to the inhabitants of Judaea during the time of Christ's Mission. However, since this time the implications, inferences, and innuendoes conveyed by these two words have radically changed and are now as different as black is from white. In short: today, the word "Jew" is never regarded as a synonym for "Judaean" (or "Judean") nor is "Judaean" regarded as a synonym for "Jew." The word has taken on a far different meaning, one wholly divorced from the original conception of the 18th century redactors.

This is its "secondary meaning" that has been carefully nurtured among the English speaking peoples of the world by a secret power intent upon exploiting its ancient power of association. This so-called "secondary meaning" for the word "Jew" has been assiduously cultivated during the 18th, 19th and 20th centuries and bears no relation whatsoever to the 18th century original connotation of the word "Jew." It has succeeded to such a degree, that now most people in the English-speaking world cannot comprehend the true nature of the word "Jew," its literal sense, and do not regard a "Jew" as a "Judaean." That is, understand the correct and only meaning of the word known to the 18th century redactors of the New Testament. In short: the word "Jew" in modern usage is a misrepresentation. The etymology of the word "Jew," first used in the revised 18th century English language editions of the New Testament, is uncomplicated: the original Greek word "Ioudaios" was derived from the Aramaic "Jehudhai," which referred to Judaeans, the residents of the Babylonian province of Judaea, and not as a reference to members of the tribe of Judah. That is, the modern English word "Jew" is a transliteration of an abbreviation or slang word coined by Babylonian conquerors for the enslaved Judaeans without any due regard to the race or religion of the captives. This indiscriminate use of the word "Jew" to refer to the diverse mass of races and religions then resident in Judaea is the application of an incorrect, modern colloquial idiom without regard or recognition of the true and Biblical meaning of the original words.

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." (Gen. 49:10)

The meaning of the word "Jew" in the Bible is not the same as the commonly held modern view. In the Bible the word "Jew" is meant to refer to a resident of the land of Judaea. Moreover, it is a reference regardless of tribe, race or religion. Anyone who was an inhabitant of Judaea was a "Jew" and need not be a member of the tribe of Judah (Judahite) or one who followed the Judaic religion. Thus, "Jews" and "Jewry" in the Bible not only refer Judah (i.e. Jehudah or Juttah) but also a part of (or place in) Palestine and any other peoples who dwelt there. In the modern, colloquial idiom "Jews" are descendants of Judah while in the Bible it means anyone dwelling in Judaea regardless of lineage or ethnicity. Now, Judah was the largest and the most influential of the Twelve Tribes of Israel with the governing right whose sons were to provide the rightful kings of Israel. That is, they were the inheritors of the Bible Covenants but especially the Davidic Covenant. In short; the Chosen People of Yahweh. However, Jacob prophesied (Gen. 49:10) the tribe would only maintain its pre-eminence until "Shiloh," came who would then assume headship and receive the allegiance of true spiritual Israel as Isaiah 9:6-7 foretold. That is, when the Messiah arrived. This is why Jesus' lineage was established in Matthew 1 and Luke 3 to David, Judah, Jacob and Abraham. So that when He took the scepter from Judah all who receive Him as Messiah give Him their allegiance.

At the time of Christ's Mission, in the days of His flesh, few of the citizens of Judaea were Judahites, that is, direct descendants of Judah and so the "Chosen People"; the true recipients of the Bible Covenants. Following the destruction of David's Kingdom (its dismemberment first by Babylonians and then by Assyrian's) the forced depopulation of Israel and its people in Exile and bondage, their release by Cyrus the Great and their return and restoration of the Temple, the population of Palestine was very mixed. Although some did indeed belong to the tribe of Judah and others to one of the other tribes of Israel, many others were descendants of other patriarchs, but, especially, of Esau. These were the Edomites who had been conquered and now assimilated and become co-religionists with the Judahites and remnants of the other tribes of Israel. Moreover, this mixed race were melded together by a hybrid religion developed during the captivity in Babylon. This is the religion of the Pharisee Pharisaism ... the man-made religion of the Talmud that is today called Judaism. This man-centered, man-made religion was the religion vehemently condemned by Christ since it is the antithesis of the Mosaic Law and the prophets and makes the Word of God of no effect (Matt. 15:1-9).

"After these things Jesus walked in Galilee: for He would not walk in JEWRY, because the JEWS sought to kill Him."(John 7:1)

Here, the English word "Jewry" was translated from the Greek word "Ioudaia", which denoted the land of Judaea. This was acknowledged by modern redactors who chose not to use the word "Jewry" but the correct translation "Judaea." For example, in the New American Standard Bible:

"And after these things Jesus was walking in Galilee; for He was unwilling to walk in JUDAEA, because the JEWS were seeking to kill Him."(John 7:1)

Thus, Christ was unwilling to walk in Judaea— Jewry - because the Jews - the Judaeans - were seeking to kill Him. That is: Judaea =Jewry and Jews = Judaeans. A Jew is properly a Judaean and Jewry properly Judaea.

A modern misconception is that "the Jews" are direct descendants of Jacob and so the people of Israel, the true, biblical Israelites. However, by the time of Jesus, because of wars, enslavement, migrations and miscegenation, a Jew may or may not have descended from Jacob. He could have been descended from a number of patriarchs, especially Esau, since Edomites were then dominant in the racial mix. However, although a disparate racial mix the Jews by this time all recognized Pharisaism as their personal and state religion and NOT the Law of Moses. And so, a point of uttermost importance: someone who is called a "Jew" in the Bible is not necessarily a member of the tribe of Judah, a true Israelite, or even a Semite nor are they an essential part of the Yahweh's Chosen People, a follower of Moses and the prophets. In the Bible, a Jew is simply a resident of Judaea he is simply a Judaean ... with or without the special status arising from blood of the Covenant People. Yet, this fact of historical identity has been subverted by a secret force whose aim is to use the ancient yet special status of the true biblical Covenant People, the true Chosen People of Yahweh, for their own very dark designs. That is why this incredibly well organized and well-financed secret force created a "secondary meaning" for the new word "Jew," which is not the understanding intended by the 18th century redactors of the New Testament. That is, those who today call themselves Jews and arrogate the special status as God's Chosen People and all its privileges by claiming to be direct descendants of the tribes of Israel and of David, Judah, Jacob and Abraham. Millions claim this yet few of them are "Jews" in the proper sense as they are not "Judaeans" or residents of Judaea. That is: the so-called modern day Jews -the Modern Tribe of Jews- are not "the Jews" of the Bible. In other words, the Modern Tribe of Jews claiming the territory in Palestine that was Once the Holy Land are not the biblical Jews, they are not the true biblical Covenant People: they are not "returning" to their "Promised Land" because they were never there in the first place ...

When, in 1604, James VI, King of Scotland became King James I of England, the first ruler of Great Britain and Ireland, he ruled a nation in religious and political turmoil. And, when a leading Puritan spokesman, Dr John Reynolds, proposed that a new English Bible be issued in honour of the new king, James, saw this as an opportunity to bring about a unity with the church service in Presbyterian Scotland and Episcopal England. The redaction began in 1604 and was completed and published in 1611 and this the new English Bible became known as the "Authorized Version" because its making was authorized by King James. This "Authorized Version" became the "Official Bible of England" and the only Bible of the Anglican Church. There have been several revisions of the King James Bible in 1615, 1629, 1638, 1762 and 1769 with the most substantive changes occurring in the eighteenth century. Then, Dr Thomas Paris (1762) published an extensive revision at Cambridge while Dr Benjamin Blayney did the same at Oxford (1769). Blayney's redactions included much modernization of spelling, punctuation, and expression, but, in which the exact words in the 1611 Bible first edition are used. It is this 1769 update by Blayney that is the basis of the modern King James Bible. Also, since 1885, 14 books representing the Apocrypha were "officially" removed from it. These Apocryphal books were included at the insistence of the king and, unlike the Rheims-Douai and other Roman Catholic Bibles that scattered them throughout the Old Testament, were placed between the Testaments.

Consequently, any modern, so-called "1611 Authorized King James Version" available today is NOT a facsimile of the original 1611 "Authorized Version" but a copy of the 1769 revision. Even those editions that may even proclaim "1611" in the frontispiece to promote sales are deceptions, for, they too are simply modern print runs of the Blayney's 1769 edition. These are

editions in which the original text and words of the "1611 Authorized King James Version" have been altered with spellings revised and some words changed in almost every printing done since 1769 and, also, with fourteen entire books plus extra prefatory features removed from almost every printing done since 1885. To get an original, un-redacted "1611 Authorized King James Version" is more problematic and far more expensive. Originals are rare and eminently collectible and fetch huge prices while facsimiles and exact photographic facsimile edition are less exorbitant but still expensive.

There are 22 letters of the Hebrew alphabet and not now nor was there ever an equivalent letter "J"; nor is there any Hebrew letter that carries even an approximate sound of the consonant letter "J." Furthermore, there is not a letter "J" in the Greek alphabet. In fact, although the letter "J" is firmly established as the tenth letter and seventh consonant in the English alphabet it is a recent addition to the English script. It was inserted in the alphabet after "I," from which it was developed and credited to Petrus Ramus (1515-1572) who first distinguish "I" and "J" as representing separate sounds. John 19:19 refers to the inscription Pontius Pilate had posted over Jesus' cross that in the Greek is "Ieous Nazoraios Basilius Ioudaios," which in modern Bibles is rendered: "Jesus of Nazareth, the King of the Jews" In the fourth century, Jerome translated the Bible from the Greek into Latin and his treatment of this verse in the Latin Vulgate was: "Iesus Nazerenus Rex Iudeorum." The acronym of this verse used on Catholic statues, icons and imagery is "INRI" because there was no "J." The Wyclif, Wickliff or Wycliffe Edition published in 1380 is the earliest version of the New Testament in English from the Latin Vulgate Edition and in it Jesus is there mentioned as One of the "iewes." That is, the 14th century middle English version of the Latin "Iudeus" pronounced "hew-weeze," in the plural, and "iewe" pronounced "hew-wee" in the singular.

It was not until the middle of the 17th century that the use of "J" as an initial found common usage in English books. As such, all writers before this time were wholly ignorant of the letter "J." For instance, William Shakespeare never ever saw the word "Jew" never mind use the word it in any of his works. In the Merchant of Venice first published in about 1600, Shakespeare wrote: "what is the reason? I am a Iewe; hath not a Iewe eyes?" Even the great lexicographer, Samuel Johnson, was unusually ambivalent in his use of the "J" letter, for, in his seminal English Dictionary of 1755 and 1756 words beginning with ancient "I" and the new letter "J" are interspersed. Moreover, although he defines "To Judaize" as "To conform to the manner of the Jews" in both editions he finds no room to list the word "Jew." The 1933 edition of The Oxford English Dictionary is helpful in this respect and lists the first published usage of the word "Jew." In 1653, by Greaves in his "Seraglio," 150. "In the King's Seraglio, the sultanas are permitted to employ divers Jewes-women about their ordinary occasions." By Sheridan in 1775 in his play "The Rivals," Act II, Scene I: "She shall have a skin like a mummy, and the beard of a Jew." And in 1700 by Bishop Patrick in his Commentary on Deuteronomy 28:37: "Better we cannot express the most cut-throat dealing, than thus, you use me like a Jew".

The 1841 English Hexapla is a compendium of six English translations of the New Testament, which are: the Wycliffe version of 1380 (the first English Scripture, hand-copied prior to Gutenberg's invention of the printing press in 1455), The Tyndale version of 1534-1536 (the first English printed Scripture), and Cranmer's Great Bible of 1539 (the first Authorized English Bible); The Geneva "1557" (the English Bible of the Protestant Reformation); the Rheims (the

first Roman Catholic English version of 1582); and the King James First Edition of 1611. In the Wycliffe version John 19.19 reads: "ihesus of Nazareth kyng of the iewes." Similarly, in the Tyndale Edition of the New Testament published in 1525 Jesus was likewise described as One of the "Iewes." Likewise, in the Cranmer Edition Jesus was again described as One of the "Iewes."; in the Geneva Edition Jesus was also described as One of the "Iewes." In the Rheims Edition Jesus was described as One of the "Ievves"; and in the King James Edition, also known as the Authorised Version, Jesus was described again as one of the "Iewes." That is, the word "Jew" does not appear in any of these Bibles. First references to Jesus as a so-called "Jew"(which He was most definitely not) are found in the 18th century redactions of the 14th century English editions of the New Testament. The first Bible in which the word "Jew" first appears is the 1729 Daniel Mace New Testament in Romans 2:13 – 3:21. Afterwards in 1750 in the Douai; the Catholic English Bible newly revised and corrected by Richard Challoner using the 1609 translation of the Latin Vulgate. In 1755 by John Wesley in his "New Testament with Explanatory Notes." Benjamin Blayney's 1769 modernized version of the 1611 edition of the Authorised King James Bible. And, in John Worsley's 1770 "New Testament or New Covenant of Our Lord and Saviour Jesus Christ" with notes as translated from the Greek.

The evolution of the Holy Bible – the story of how the Bible arrived to us in its present form – is testament to the working of Higher Hidden Hands in the historical process. How the revealed Word of God was preserved in the original languages of Hebrew and Greek and transmitted into the modern world via Latin from which it was released into common possession by its translation into the English language by John Wycliffe and others during the Great Reformation.

"At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day" 2 Kings 16:6

The word "Jew" is a relatively modern invention used, seemingly indiscriminately and interchangeably, by 18th century redactors to describe Israelites, Judahites and Judaeans. It first appeared in these eighteenth century Bibles and it first appears within these redactions in 2 Kings 16:6 in an episode that describes a war between Israel and Judah: when Rezin, king of Syria and Pekah, king of Israel went to war with wicked Ahaz, king of Judah. The Syrians "drove the Jews from Elath" who were in possession of it and so here is the first time that the inhabitants of the kingdom of Judah are called "Jews" when more properly they should be called Judahites. However, the point here is this: the very first time the word "Jew" is found in the modern Bible, they are at war with Israel.

"And Jehovah said to her [Rebekah] Two nations are in your womb, and two kinds of people shall be separated from your bowels. And the one people shall be stronger than the other people, the older [Esau] shall serve the younger [Jacob]" (Gen. 25:23)

"They [the Edomites] were hereafter no other than [non-Israelite] Jews." Flavius Josephus, The Antiquities of the Jews Book XIII, Chapter IX, Verse 1, p. 279

They [the non-Israelite Edomites] were then incorporated with the Jewish nation" Article entitled "EDOM, IDUMEA," The Jewish Encyclopedia Vol. V, p. 41(1904)

"In the days of John Hyrcanus [end of the second century BC] ... the [non-Israelite] Edomites became a section of the Jewish people." Article entitled "EDOM," Encyclopaedia Judaica Vol. 6, p. 378 (1971)

"From then on they [the non-Israelite Edomites] constituted a part of the Jewish people, Herod [King of Judea] being one of their descendants" Article entitled "EDOM (Idumea)," The New Standard Jewish Encyclopedia p. 589 (1977)

The Edomites are descendants of Esau ("hairy, rough"), the eldest son of Isaac, and twin brother of Jacob, whose singular appearance at birth originated the name (Gen 25:25). Also, he was given the name of Edom ("red") from his conduct in connection with the red lentil "pottage" for which he sold his birthright (Gen. 25:30, Gen. 25:31).

Esau was much loved by his father and was, because he was first-born, his heir but was tricked into selling his birthright to his younger brother, Jacob, with the help of his mother, for a meal of red lentil pottage. Esau lost his father's birthright and his paternal blessing due to Jacob's subterfuge and thus raised the anger of Esau, who vows vengeance (Gen. 25:29-34; 27:1-41). Yahweh thereafter called Esau, "Edom" and the country subsequently settled by Esau/Edom and his brood was "the country of Edom" (Gen 32:3). Jacob, the grandson of Abraham and Sarah, the son of Isaac and Rebecca, is the ancestor of the Israelites. Later, Yahweh told Jacob that his name was no longer Jacob, but henceforth, Israel (Gen. 32:22-32; Gen. 35:10). Jacob's twelve sons were the ancestors of the Twelve Tribes of Israel and their descendants are described as the Twelve Tribes of Israel originally identified by the names of the twelve sons of Jacob: the Patriarchs Joseph, Judah, Issachar, Benjamin, Levi, Naphtali, Gad, Asher, Simeon, Dan, Zebulun, Reuben. Later, Joseph's two sons, his eldest, Manasseh and his second son, Ephraim, were adopted by Jacob as his own and so those two tribes replaced Joseph and Levi among the Twelve of Israel. The patriarch Judah was the fourth son born to Jacob (Gen 29:35).

The Edomites were thus the progeny of Esau, whose name was Edom, so called from the red lentil pottage he sold his birthright for to his brother Jacob (later, at Yahweh's behest, called Israel). These Edomites were also separate from the Twelve Tribes of Israel and so were not true Israelites. They lived separately in a different land nurturing an enmity originating with their patriarch, Esau/Edom for Jacob/Israel and his descendants: a hatred born of a deep sense of injustice and betrayal that birthright and grace had been arrogated by trickery. Edom's violence against Israel (Jacob) was so intense not only due to a sense of betrayal but also because they both came from the same parents (Isaac and Rebekah); in fact, this great and enduring enmity began in Rebekah's womb, continued as the boys grew to manhood and endured until today in the phenomenon of the struggle of nations. Moreover, because of this enduring bitterness and jealousy, Esau would have destroyed Jacob had Yahweh not intervened

Ezekiel 35:1-15 describes Yahweh's judgment on, and devastation of, Edom who exulted over Israel's humiliation, who was their most bitter foe, and who "had a perpetual hatred to them, to the very name of an Israelite." Esau/Edom in his hate and anger pursued "his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever." (Amos 1:11). Hence, the Edomites' "perpetual hatred" and "wrath forever" toward

Israelites. That is, this seminal struggle of nations, which began in Rebekah's womb, endures today in the modern-day descendants of Israel (Jacob) and Edom (Esau) a great struggle between the Israelites and the Edomites.

The Edomites lived and prospered in a land separate from Israel but were later attacked and defeated by Saul (1 Sam. 14:47) and some forty years later, by David (2 Sam. 8:13-14). Later, in the reign of Jehosaphat, (c 914 BC), the Edomites attempted to invade Israel, but failed (2 Chron. 20:22). They later joined with Nebuchadnezzar, the king of Chaldea, in his invasion of Judaea, the Judaean kingdom of the Two Tribes, and helped in his destruction of Jerusalem as well as the subsequent deportation of the Judaeans to Babylonia (c 630-562 BC). The terrible cruelty displayed by the Edomites at this time provoked fearful denunciations by the later prophets (Isa 34:5-8; Isa 63:1-4; Jer 49:17). Afterwards, the Edomites invaded and held possession of the south of Palestine but they eventually fell under the growing Chaldean power (Jer 27:3, Jer 27:6). The Edomites were thus Semites since they are closely related in blood and in language to the Israelites but they had no claim on the unique Bible Covenant and Birthright Promises gifted by Yahweh to Abraham, then to Jacob/Israel and then to his descendants. However, for more than four centuries, the Edomites continued to prosper but during the warlike rule of the Maccabees, they were again completely subdued, and even forced to conform to Jewish laws and rites, and submit to the government of Jewish prefects. Here, at this time, the Edomites become incorporated within the resurgent Judaean kingdom.

Edomites are therefore descended from Edom (Esau) whose descendants later intermarried with the Turks to produce a Turco-Edomite mixture which later became known as Khazars. That is, most of today's Jews are descendants of this interbreeding that produced a race called Khazars who had once governed an empire called Khazaria. Furthermore, this hybrid race Edomite/Turk/Khazar who created the Khazar kingdom and who between the seventh and ninth centuries AD, adopted the religion of Judaism. And, it is these Khazar Jews who are the ancestors of the vast majority of today's Jewish people. That is, Edomite/Turk/Khazars are the ancestors of the modern "Jews" including the Torah-true and Zionist Jews who spuriously claim right to the land of Palestine claiming it is theirs by biblical demands and ancestral rights.

Consequently, the majority of today's Jewish people are known as "Jews" not because they are Judahites and descended from Jacob/Israel but because their Edomite/Turk/Khazar ancestors in their Kingdom of Khazaria adopted the religion of Judaism, called themselves "Jews" and arrogated the Birthright Promises and Bible Covenants belonging to the Israelites, but especially those belonging to the Judahites.

Thus, "Jews" are not Israelites and certainly they are not Judahites. Hence, modern Jews are not heir to the Bible Covenants nor to the ancient Nation of Israel given by Yahweh to the Israelites and the Judahites and so have no Divine Right or biblical mandate to the modern Land of Palestine.

Similarly, Jesus of Nazareth was not a "Jew" he was a Judahite, and Jesus Christ was not "King of the Jews."